

## 1 Samuel (Sh'mu'el Alef)

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### Chapter 2

**1 And Hannah prayed and said, My heart rejoices in the LORD, my horn<sup>1</sup> is exalted in the LORD; my mouth is enlarged<sup>2</sup> over my enemies because I have rejoiced in thy saving health.<sup>3</sup>**

**2 There is none holy as the LORD, for there is none beside thee; neither is there any strong One like our God.**

**3 Do not multiply thyself speaking great and lofty things; let arrogant words cease from your mouth, for the LORD is the all-knowing God<sup>4</sup>, and the magnificent works are his.**

**4 The bows of the mighty men have been broken<sup>5</sup>, and the weak are girded with strength.<sup>6</sup>**

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<sup>1</sup> **H7161**

קרן

qeren  
keh'-ren

From H7160; a horn (as projecting); by implication a flask, cornet; by resemblance an elephant's tooth (that is, ivory), a corner (of the altar), a peak (of a mountain), a ray (of light); figuratively power: - X hill, horn.

<sup>2</sup> Now she can boast about how the Lord has intervened for her.

<sup>3</sup> **H3444**

ישועה

yeshu<sup>h</sup> a<sup>h</sup>  
yesh-oo'-aw

Feminine passive participle of H3467; **something saved**, that is, (abstractly) deliverance; hence aid, victory, prosperity: - deliverance, health, help (-ing), salvation, save, saving (health), welfare.

Whoa! The word that is translated here as saving health, and as salvation in other translations, is the Name of our Lord Yeshua. It includes prosperity, as well as health, deliverance, help, victory, and welfare. In other words, in Yeshua, we have all that we could ever need.

**H3467**

ישע

ya<sup>h</sup> sha<sup>h</sup>  
yaw-shah'

A primitive root; properly **to be open, wide or free**, that is, (by implication) to be safe; causatively to free or succor: - X at all, avenging, defend, deliver (-er), help, preserve, rescue, be safe, bring (having) salvation, save (-our), get victory.

<sup>4</sup> He knew Hannah's heart and Peninnah's, He knew what each said and did, and how Hannah trusted in the Lord, and He judges righteously.

<sup>5</sup> She can no longer be reproached for barrenness; those fiery darts can no longer sting her heart.

**5 Those that were full have hired themselves out for bread<sup>7</sup>, and those that were hungry ceased so that the barren has given birth to seven, and she that has many children is waxed feeble.**

**6 The LORD kills, and he gives life; he brings down to Sheol<sup>8</sup> and raises up.**

**7 The LORD makes poor and makes rich; he brings low and lifts up.**

**8 He raises up the poor out of the dust and lifts up the beggar from the dunhill<sup>9</sup> to set them among princes and to make them inherit the throne of glory. For the pillars of the earth<sup>10</sup> are the LORD's, and he has set the world upon them<sup>11</sup>.**

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<sup>6</sup> Hannah has received a miracle; God helped her in her helplessness. When believing for other things from the Lord, she can look back on how He opened her womb, and be encouraged.

<sup>7</sup> Peninnah has lost her place of pride in the household, for the favourite wife now has a child and it was a miracle. Hannah can no longer be reproached. This child will grow up in the Tabernacle and be an honoured and famous man in Israel. Peninnah has been lowered in her husband's eyes, for Elkanah sees that the Lord Himself has vindicated Hannah. Elkanah no longer depends on Peninnah for his heirs, though the children will not lose their inheritance, but Samuel will be the head of the family when Elkanah passes on, as the Joseph among his brothers.

Hannah will not be a feeble, old lady who is pushed aside by Peninnah and her children, if Elkanah dies before them. She has a son, now, who will guard her inheritance and see to it that she is treated with respect. Peninnah will not be the matriarch of the household, as she expected. She will always be just the second wife, and people will remember her for the shameful way that she treated Hannah.

I gather from the remark about being hired out for bread that Peninnah was slack in her household duties because she was very sure of her place, due to having borne children to Elkanah, and she probably bossed the servants. After Hannah became pregnant, she became more diligent and respectful, probably fearing that Elkanah might divorce her for her previous odious behaviour. When Samuel was born strong and healthy, she then knew that she could never again return to her slothful ways and her arrogant speech. Now she was the target of the smirks and gossip, and probably had difficulty holding up her head, not only in public, but in her own home where Elkanah's servants were happy to see her deposed from her former position, and that they were no longer subjected to her haughtiness.

### <sup>8</sup> H7585

שאל שאל

she'o`l she'o`l  
sheh-ole', sheh-ole'

From H7592; hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates: - grave, hell, pit.

There have been many accounts of people who have died and gone to Hell, then God has brought them back to life, they received Yehoshua as their Saviour, and they have had a testimony that has gone wide and far. This Scripture is a basis for those kinds of experiences. In Hannah's case, her emotional suffering when she was barren was like Hell to her, but now she is full of joy and in a place of honour.

### <sup>9</sup> H830

שפת אשפות אשפת

'ashpo`th 'ashpo`th shepho`th  
ash-pohth', ash-pohth', shef-ohth'

**9 He keeps the feet of his saints,<sup>12</sup> and the wicked perish in darkness,<sup>13</sup> for no man shall prevail by their own strength.<sup>14</sup>**

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Plural of a noun of the same form as H827, from H8192 (in the sense of scraping); a heap of rubbish or filth: - dung (hill). (If they turn to God, trust Him, and obey Him, someone who has been “dumped”, rejected, is destitute and despised can be raised to a place of honour, influence, and blessing.)

<sup>10</sup> John Gill’s commentary (On-Line Bible/The Word), originally published 1766:

‘for the pillars of the earth are the Lord’s, and he hath set the world upon them;’

The earth has its foundations on which it is laid, and its pillars by which it is supported; but these are no other than the power and providence of God; otherwise the earth is hung upon nothing, in the open circumambient air: and that God can and does do this may well be thought, and to do all the above things in providence and grace, related in the preceding verses; in the support, and for the proof of which, this is observed.

Figuratively, the pillars of the earth may design the princes of the world, the supreme rulers of it, and civil magistrates, who are sometimes called cornerstones, and the shields of the earth (Zech. 10:4, Ps 47:9) and so pillars, because they are the means of cementing, supporting, and protecting the people of the earth, and of preserving their peace and property.

Likewise good men may be meant in a figurative sense, who, as they are the salt of the earth, are the pillars of it, for whose sake it was made, and is supported, and continued in being; the church is the pillar and ground of truth; and every good man is a pillar in the house of God, and especially ministers of the Gospel (see Rev. 3:12, 1Tim. 3:15, Gal 2:9, Pr 9:1).

It is clear that, in context, the reference is to the noble ones, princes, not the physical Earth. Immediately before, the context is people, and immediately after the context is also about people. It is quite clear that this is the meaning, as Gill points out (Ryrie’s Study Bible notes also say the same thing).

Source: <http://creation.com/pillars-of-the-earth-does-the-bible-teach-a-mythological-cosmology>

<sup>11</sup> How things go in the Earth relies on the prayers of God’s people. We have a responsibility to stand on guard for our family, our community, and our nation, and to pray for other countries, as well. God has chosen to work through prayer, to involve His redeemed as co-rulers.

## <sup>12</sup> H2623

חסיד

chaˆsíyd

khaw-seed'

From H2616; properly **kind**, that is, (religiously) pious (a saint): - godly (man), good, holy (one), merciful, saint, [un-] godly.

## H2616

חסד

chaˆsad

khaw-sad'

A primitive root; properly perhaps to **bow** (the neck only (compare H2603) **in courtesy to an equal**), that is, to be kind; also (by euphemism (compare H1288), but rarely) to reprove: - shew self merciful, put to shame.

**10 LORD, thine adversaries shall be broken to pieces; out of heaven he shall thunder upon them. The LORD shall judge the ends of the earth, and he shall give strength unto his king<sup>15</sup> and exalt the horn of his anointed.**

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A saint is a godly person who is kind and merciful. The picture is of bowing to an equal, which demonstrates that when we are kind and merciful to others, we're not supposed to do it with a superior attitude that makes the recipient feel like a beggar. We are supposed to be helpful or generous in a courteous way that helps them have dignity. We are to regard them as an equal who has fallen into a pit, and we are there to help lift them out, just as we hope that someone would help us, if we were in the same situation. We are to be gentle and courteous, not brusque or rude or condemning.

This is why 1 Corinthians 13:3 says, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profits me nothing." People can give everything they have away, to make themselves feel that they are righteous, but if they don't do it out of love for those they give it to, and in a loving way, then it's a Self centred act, a type of religious asceticism that hopes to achieve salvation through its own works.

God's saints are kind, gentle, and merciful people who don't regard themselves as better than anyone else.

### <sup>13</sup> H2822

חֹשֶׁךְ

cho<sup>h</sup> shek  
kho-shek'

From H2821; the dark; hence (literally) darkness; figuratively misery, destruction, death, ignorance, sorrow, wickedness: - dark (-ness), night, obscurity.

One who is determined to be Self centred remains in ignorance. God does not enlighten them as to how they are erring, lest they should be saved. They don't have any heart to know anyway. Even if they knew, they would just keep on doing wrong.

They will be destroyed, regardless of any promises that satan has made to them about ruling in the hereafter, and regardless of any vivid illusion he has cast before them to convince them that he can give them a kingdom. It's all a lie, and they shall die, and be tormented forever. Part of their torment will be their everlasting regret that they were so stupid as to believe the lies of the one who invented lying and treachery.

<sup>14</sup> This is very contrary to how novels and movies usually depict their manly, athletic heroes. They show them as martial arts experts and leaping from roof to roof in chase scenes, or doing incredible stunts in cars or on motorcycles, and they get away. An author or a screen writer can make their characters do anything they want them to do, but in real life, regardless of how intelligent or fit a person is, if they escape death, or rescue someone else from death, it's because God allowed them to succeed. In the end, all flesh, no matter how gorgeously muscled it is, withers like grass and goes down to the grave.

<sup>15</sup> Hannah refers to a king, at a time when Israel had no king. Three possibilities: she was prophesying that Israel would have a king, but this seems unlikely, as this was not something God wanted to encourage the Israelites to think about. He wanted them to regard Him as their king; their rulers were the Judges whom He sent to them. She may have been referring to the Son of God, the promised Messiah, who would be God come down to Earth in a mortal body to redeem mankind. Or she may have been referring to His saints, all of whom are a king and a priest before Him, and whom God intends to reign in life through faith in the Anointed Lord Yehoshua. I think that she is referring to both the Messiah, and His saints, who part of His Body and are seated within Him on the right hand of the Father.

**11 ¶ And Elkanah went to Ramah to his house.<sup>16</sup> And the child ministered unto the LORD before Eli the priest.**

**12 But the sons of Eli were sons of Belial;<sup>17</sup> they did not know the LORD.<sup>18</sup>**

**13 It was the priests' custom with the people that when anyone offered a sacrifice, the priest's servant would come, while the flesh was being boiled, with a fleshhook of three teeth in his hand;**

**14 and he would strike it into the pan or kettle or caldron or pot, and all that the fleshhook brought up, the priest took for himself. Thus would they do in Shiloh to all the Israelites that went there.**

**15 Likewise, before they burnt the fat, the priest's servant would come and say to the man that sacrificed, Give flesh to roast for the priest, for he will not take cooked flesh of thee, but raw.**

**16 And if the man would say unto him, Let them not fail to burn the fat today<sup>19</sup> and then take as much as thy soul desires, then he would answer him, No, but thou shalt give it to me now, and if not, I will take it by force.**

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<sup>16</sup> By faith, Elkanah and Hannah remained in Ramah, rather than moving their household to Shiloh to be near Samuel. They trusted the Lord to look after him. Besides that, if they lived in Shiloh and saw him more often, they would have been interfering with his schooling and his duties.

<sup>17</sup> **H1100**

בליעל

beli'ya' al  
bel-e-yah'-al

From H1097 and H3276; **without profit, worthlessness**; by extension destruction, wickedness (often in connection with H376, H802, H1121, etc.): - Belial, evil, naughty, ungodly (men), wicked.

These men not only didn't "know God"; they were evil. They were the only priests in the Old Testament who were called sons of Belial. It was a term that was applied to homosexual rapists and cold-blooded murderers. Hannah denied being a daughter of Belial, because it would be a shocking thing to enter the Tabernacle while drunk. She was horrified that Eli would think that she had done such an ungodly thing.

<sup>18</sup> What a disgrace. They were priests, but they did not know God. Throughout the centuries, there have been people in ministry, and even highly placed as religious leaders, who really don't know God. Church leadership is just a profession to them, rather than a genuine calling, and even worse, some use ministry as an opportunity to rob people.

<sup>19</sup> Leviticus 7:23-25 says, "Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people." (KJV)

It took the heart out of God's people to see that the highest ranking priests under Eli were blatantly disregarding this law, even though it warned that to do so would result in being cut off from God's people. They had made a joke out of the sacrifices, which were to serve as reminders that God would send the Messiah, who would finally fulfill the purpose for which these sacrifices were a type and a shadow. It was utter blasphemy.

**17 Therefore, the sin of the young men was very great before the LORD, for men despised the present of the LORD.<sup>20</sup>**

**18 But Samuel ministered before the LORD, being a child,<sup>21</sup> girded with a linen ephod.**

**19 Moreover his mother made him a little coat<sup>22</sup> and brought it to him each year when she came up with her husband to offer the accustomed sacrifice.**

**20 And Eli blessed Elkanah and his wife and said, The LORD give thee seed of this woman for the petition which was asked of the LORD.<sup>23</sup> And they went unto their own home.<sup>24</sup>**

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<sup>20</sup> The greed and dishonesty of so-called Christian ministers is why many are turned off of going to church, or from taking any interest in Christianity. It isn't a genuine excuse for refusing to receive Yehoshua as Saviour, but those who gave people this excuse will be severely judged for the black name that they gave to Christian ministry. Hophi and Phinehas died young, killed in battle, their bodies probably mocked by the Philistines, and they are remembered to the end of time for their disgrace.

<sup>21</sup> Though Samuel ministered at the altar even as a child, he was taught in such a way that he was not discouraged from knowing and serving the Lord. I watched a documentary about Marjo Gortner, a child evangelist who was used as a gimmick by his evil parents to make merchandise of the saints. As a small child, his mother used to hold his head under water, to make him memorize Scripture. It is no wonder that he grew up to hate God and despise Christians, having been subjected to this kind of torture and slavery.

The training of priestly children in the Scriptures was vigorous, but Samuel could keep up with it, and, though Eli did not discipline his sons, at least he voiced disapproval of their deeds, so Samuel knew that their behaviour was not acceptable, and he also saw the consequences of their rebellion.

<sup>22</sup> Hannah poured her love into making those little coats. The fact that they were described as little may indicate that they were smaller versions of the coats that the priests wore. Hannah was reminding him both of her love for him, and of her vow to give him to the Lord.

I lived for a couple of years with my grandmother, before going to live with my mother and stepfather. When I was about seven or eight, my mother showed me some lovely dresses that my grandmother crocheted for my older sister and me. My sister's was pink and mine was turquoise. We didn't get to wear them because my mother thought they were too old-fashioned looking, but it warmed my heart that my Grandmother made these special garments for us.

Samuel probably thought back throughout his life to all those little coats that his mother made for him so lovingly. They didn't minister to him just when he was a child, but even throughout his adulthood, which is why he made special note of them in his record. It is important to make good memories for children to comfort them in the present and to warm their hearts in later years.

<sup>23</sup> For her meekness to Eli and her obedience to the Lord, Hannah receives another bout of powerful prayer support to achieve her heart's desire. It's quite a lesson about how the anointing on a leader is still operative, even when the leader has some things out of order in their life. If we want to link into that anointing, we better not tick them off by acting like a jerk to them about their faults.

<sup>24</sup> God, in His mercy, helped Elkanah and Hannah to leave Samuel there in Shiloh by giving them an indication that they would have more children together as a reward for their obedience. Their sadness about leaving Samuel was tempered with excitement about going home to make another baby. What a comfort their bedchamber must have been to them after they walked back into their house in Ramah, and Samuel's little footsteps were no longer pattering across the floor, nor his sweet voice asking them questions or making remarks. What could have been a depressing homecoming was brightened with sparks of hope.

**21 And the LORD visited Hannah so that she conceived and gave birth to three sons and two daughters.<sup>25</sup> And the child Samuel grew before the LORD.<sup>26</sup>**

**22 Now Eli was very old and heard all that his sons did unto all Israel and how they lay with the women that served at the door of the tabernacle of the testimony.<sup>27</sup>**

**23 And he said unto them, Why do ye do such things?<sup>28</sup> For I hear from all the people of your evil dealings.<sup>29</sup>**

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<sup>25</sup> Samuel must have been like a legend to his younger siblings. They knew that they had an older brother, but they got to see him only once a year when they went up to Shiloh. They grew up knowing that he was very special, and that probably made it easier for them to be respectful towards him, which reinforced his authority with the rest of Israel.

In Yehoshua's case, familiarity with Him led to his siblings thinking that He needed their advice about how to run His ministry, and they tried to draw Him away from the "rabble" who thronged about Him to hear His teaching. God prevented Samuel from having to deal too much with sibling interference in his duties. After all, Samuel did not have the same advantage in regards to confidence that Yehoshua had, because He was both God and man.

<sup>26</sup> Samuel grew before the Lord; he never veered away from God by trying to escape his calling. He lived right there in the Tabernacle complex and had ample opportunity to see flaws in the priests and their families, flaws that were often kept hidden from the public, but he did not let it make him bitter and cynical. He still saw the worth of serving the Lord.

<sup>27</sup> Poor Samuel didn't have to deal with just seeing priests being cranky or greedy. He even witnessed the sparks in their eyes as they cast them upon the women intercessors, and counsellors, and those who helped with menial tasks. He saw the answering light in some women's eyes, or the coy lowering of their eyelids, the moves that the priests made on them, the signals that they gave as to where to meet them, heard the whispers as to when. He may have been too young to understand what it was all about, but his memory recorded it, and he made sense of it later. But even at that time, he probably sensed in his spirit that something was wrong. Sadly, it involved the sons of his beloved foster father, Eli.

Women were derailed in their ministry to the Lord. The adulteresses may have gone to the Tabernacle with good intentions, but were led astray from their ministry through flattery that these high-ranking priests were interested in them. Or some may have been afraid that, if they did not comply with the wishes of these powerful men, they would somehow make their family suffer, perhaps through false accusations that carried weight because of their rank, resulting in ostracization from the congregation, loss of business revenue, loss of marriage opportunities, etc. Perhaps beatings were even threatened, as was the case if the worshippers did not let the priests' servant take from the pot whatever meat he desired. Josephus confirmed my suspicions that some of these women were taken by force. He also said that some were bribed.

Were these men ever kind to Samuel, in spite of their faults? Like Reuben was sometimes, in spite of committing adultery? It seems more likely that the sons hardly took any notice of Samuel, and when they did, it was to regard him as their father's "pet," a child that had been dumped on him by his superstitious parents who believed that God had set him apart. They probably thought that their old Dad felt obliged to raise the kid to keep the ignorant dupes in the congregation, who actually believed in God, linked into the religious system that compelled them to support it financially, as well as gave the priests power in their lives. I doubt that they ever talked to Samuel, except to give him orders.

<sup>28</sup> Godly parents whose children go astray want to know why. Is it because the children consider the parent to be a hypocrite? Did they not set before them a good enough example? If that's not the problem, is it because they were let down by someone else who should have been a good example? Or is it simply the person's own selfishness and

**24 No, my sons, for it is no good report that I hear that ye cause the people of the LORD to transgress.**

**25 If one man sins against another, the judges shall judge him, but if someone sins against the LORD, who shall intreat for him?<sup>30</sup> Notwithstanding they did not hearken unto the voice of their father because the LORD had already decided to kill them.<sup>31</sup>**

**26 And the child Samuel kept on growing and was in favour both with the LORD and also with men.<sup>32</sup>**

**27 ¶ And a man of God<sup>33</sup> came unto Eli and said unto him, Thus saith the LORD, Did I not plainly appear unto the house of thy father when they were in Egypt in the house of Pharaoh?**

**28 And I chose him out of all the tribes of Israel to be my priest, to offer upon my altar, to burn incense, to wear an ephod before me, and I gave unto the house of thy father all the offerings on fire of the sons of Israel.<sup>34</sup>**

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wiffulness, their determination to rebel against God, so that they can indulge carnal lusts? The parent wants to know if there is anything that they can do to help resolve their child's attitude and correct their behaviour.

The record tells us that Eli was very fat. Did his sons condemn him for being a glutton? Gluttony is one of the most common problems that people have, when there is food available to indulge it. It is one of most treacherous sins to judge others for, because it is all too easy for the person who is judging to have excess weight creep up on them, too. These boys, with their greed about the sacrificial offerings, were certainly in not in any position to judge their father for his eating practices, but perhaps it seemed to them that, because of his gluttony, Eli really wasn't a godly person. That sin, and others, may have undermined Hophi's and Phinehas' respect for their father, but Eli was still in covenant with God.

<sup>29</sup> This actually says something good about Eli. He obviously was not guilty of the things that his sons were doing, though God held him responsible for not removing them from their positions. The people would not have gone to Eli to complain about his sons, if they did not expect him to have sympathy with their views and care about their complaints.

<sup>30</sup> When a person sins against God, they are placing God lower than men, and God won't permit that. To keep the world in good order, people have to esteem God above all else. It is because not everybody does this that the world is such a mess. The errors might continue for a time, but a day of reckoning always comes, which is what Hophi and Phinehas found out on the battlefield, regardless that they were stationed right next to the Ark of the Covenant; it should have been the safest place there.

<sup>31</sup> Hophni and Phinehas went too far in their rebellion. They had crossed the line where God would no longer offer them mercy, having insulted Him too much. If people saw these priests getting away with their behaviour, they would fall away from worshipping the Lord. God made an example of them.

<sup>32</sup> This tells us that Samuel had a sweet character, and that he was obedient, energetic and diligent in his duties. God placed Samuel there in the Tabernacle to remind people of purity and goodness, in spite of the bad examples set by Eli's sons.

<sup>33</sup> In spite of how Eli's sons were turning people away from the Lord, there were still those who were faithful, such as Elkanah and Hannah, and this man of God. Many had come and complained to Eli about his sons, but this man had the boldness to carry a message of judgment to him. Samuel was probably there and heard it all. It seems unlikely that Eli would record it.



**29 Why do ye trample my sacrifices and my offerings which I have commanded to be offered in my tabernacle and honor thy sons above me, to make yourselves<sup>35</sup> fat with the chiefest of all the offerings of Israel my people?**

**30 Therefore, the LORD God of Israel said, I had said indeed that thy house and the house of thy father should walk before me for ever, but now the LORD said, It shall never be; for those that honor me I will honor,<sup>36</sup> and those that lightly esteem<sup>37</sup> me shall be vile.**

**31 Behold, the days come that I will cut off thine arm<sup>38</sup> and the arm of thy father's house that there shall not be an old man<sup>39</sup> in thy house.<sup>4041</sup>**

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<sup>34</sup> A great privilege was being taken for granted. The Levites were the only Israelites who were allowed to serve in the Tabernacle, and the sons of Aaron were the only Levites who could be priests. This honour had been bestowed in the midst of great cataclysms, accompanied by great miracles. Eli had not taken to heart intently enough the history of God's intervention in Israel's affairs, and honoured Him for it.

In the days of the Exodus, the Levites won the honour of serving in the Tabernacle by putting to death those who had erred so badly that they brought plagues on the Congregation, even if they were their own father, or brother, or son, or best friend. Yet, here was Eli, allowing his sons to blaspheme the Lord by their actions, not even removing them from being priests. He should have been grateful that, at the early point, that the Lord wasn't requiring him to put them to death.

<sup>35</sup> Eli is included in this transgression. He may not have sent his servant to commandeer the meat from the pot, but he possibly ate meals with his son, even knowing how they came by their food. His appetite for food betrayed him.

<sup>36</sup> This has been a powerful word of encouragement to me, when I have been faced with moral decisions concerning my family, friendships, and in the workplace. I might be unpopular with some, for having disappointed their expectations when I had to choose between them and the Lord, but God's promise is that everything will turn out all right, if we put Him first.

<sup>37</sup> Making a mockery of God, as if He doesn't exist, or as if He is not all-powerful and cannot repay, or as if He is not utterly holy and just, and therefore fit to be disobeyed.

### <sup>38</sup> H2220

זרעה זרעה זרע זרע

zero<sup>ˆ</sup>a' zero<sup>ˆ</sup>a' zero<sup>ˆˆ</sup>a h zero<sup>ˆˆ</sup>a h

zer-o'-ah (1,2), zer-o-aw' (3,4)

From H2232; the arm (as stretched out), or (of animals) the foreleg; figuratively force: - arm, + help, mighty, **power**, shoulder, **strength**.

### H2232

זרע

za<sup>ˆ</sup>ra'  
zaw-rah'

A primitive root; **to sow**; figuratively to disseminate, plant, fructify: - bear, conceive seed, set with, sow (-er), yield.

### H2233

זרע

zera'

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zeh'-rah

From H2232; seed; figuratively fruit, plant, sowing time, posterity: - X carnally, child, fruitful, seed (-time), sowing-time.

Eli's branch of the Aaronites would lose their prestige and influence. They would have to apply to others for help, instead of being able to help others. Eli was descended from Aaron's son Ithamar.

This word for strength is VERY INTERESTING. It comes from the root for seed, and the word zera is the same word that God used when He promised Eve that He would send the Seed, our Lord Yehoshua, who would make war with the serpent's seed.

In Chaldee, the word for seed is zero, and this was a name that was given to Nimrod, whom we read of in Genesis as being a mighty hunter in defiance of the Lord; he killed off species of animals, causing them to become extinct, because they were considered to be monsters. I am alluding to dinosaurs. Anyway, the word "hero" comes from the word zero. Nimrod was considered to be a hero by his followers, and he was blasphemously regarded as the Promised Seed, though he was of the serpent's seed.

Alexander Hislop explains about Nimrod in his book *Two Babylons*. It can be accessed on my website ([www.goldenquill.org](http://www.goldenquill.org)) under the heading of Treasures.

The word used for strength is related to the word for sperm. A man's sperm was regarded as his strength, because his sons carried on his name and built up his tribe, or his daughter could do so, if he had no sons, and her husband was willing to let the father-in-law adopt him and give him his name. This does not mean, though, that strength referred only to progeny.

The Chaldee word for seed and the Hebrew are so similar, not merely because Abraham came from Ur of the Chaldees, but because ancient Hebrew was the original language. It is the sacred language; not Chaldee, as some suppose. Chaldee is sacred to the Babylonian Mystery religion, but not to God.

<sup>39</sup> Early death by many means: disease, murder, suicide, accidents, starvation, etc. They had made themselves fat on the Lord's sacrifices; now they would become lean.

<sup>40</sup> There is still mercy to Eli in this curse. Though it undoubtedly grieved Eli that his progeny would be so plagued with troubles, God did not say that his progeny would be destroyed forever. Every one of them still had the option to love and trust the Lord, even if they died young, and then they could go to Paradise. Good is the word of the Lord. Hezekiah accepted it, recognizing that he deserved chastisement, and God showed mercy to his descendants in the midst of the troubles that Hezekiah had brought on them.

<sup>41</sup> I wonder if Eli told his sons about this prophecy? If he did, they probably scoffed at it. They come across as being atheists. I read the biography of a former priest who said that the great majority of priests in the diocese in which he served were actually atheists. Their position afforded them the opportunity to take advantage of naïve people who had been conditioned to obey them.

I recollect a man I know whose mother received a letter from a television minister, who said that he had a word for her about her son. He said that Satan was making a play for her son, and, at this point, he did not know if it would succeed or not. The son's soul was hanging in the balance. The son scoffed when his mother told him about this and said that the minister was probably trying to get her to give him some money.

Though this minister had been exposed for using trickery to deliver "words of knowledge," and though this word could apply to just about anybody, it actually was true of this man, and he should have heeded it.

**32 And thou shalt see a competitor<sup>42</sup> in my tabernacle in all the things in which I shall do good unto Israel, and there shall not be an old man in thy house for ever.**

**33 I shall not totally cut off all thy men from my altar to consume thine eyes and to grieve thy soul,<sup>43</sup> and all the increase of thy house shall die as young men.**

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<sup>42</sup> **H6862**

צַר צָר

tsar tsa<sup>ˆ</sup>r

tsar, tsawr

From H6887; **narrow**; (as a noun) a tight place (usually figuratively, that is, trouble); also a pebble (as in H6864); (transitively) an opponent (as crowding): - **adversary**, **afflicted** (-tion), **anguish**, close, distress, **enemy**, flint, foe, narrow, small, **sorrow**, strait, **tribulation**, **trouble**.

It is interesting that this word for enemy or competitor sounds the same as the word for a Russian ruler. I don't think that it is referring to Samuel, or any of the other priests who eventually rose to the rank of High Priest, but rather to just general distress. The Lord removed the hedge of protection and satan was given liberty to attack Eli's seed in many ways.

The word tsar or czar comes from the Latin word Caesar. Caesars were definitely competitors for worship that belongs to God alone and a Caesar destroyed the Temple that stood in Yehoshua's day. Scholars believe that the word Caesar came from the word "hairy." Psalm 68:21 says, "But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses." (KJV)

The word used here for hairy is sahar, which sounds close to the word used for competitor or enemy, and even seems to be linked in some way to Caesar, when you look at how the Hebrew word is spelled in English and pronounced. The second form of the word was used in relation to defeating the king of Assyria. How interesting! The Hebrew words for both forms of hairy are included below. It is clear that satan was the motivating force behind the Caesars, the Tsars, and the rulers of Assyria, just as he was the one who implemented the curse on Eli's seed. They were as tempestuous winds that swooped down on people to add territory to their empires. Not all the Tsars were evil, though. At least one of them actually gave up his throne to follow the Lord.

**H8181**

שַׁעַר שַׁעַר

s<sup>ˆ</sup>e<sup>ˆ</sup>'a<sup>ˆ</sup>r s<sup>ˆ</sup>a<sup>ˆ</sup>'ar

say-awr', sah'-ar

(The second form used in Isa\_7:20); from H8175 in the sense of disheveling; hair (as if tossed or bristling): - hair (-y), X rough.

**H8175**

שַׁעַר

s<sup>ˆ</sup>a<sup>ˆ</sup>'ar

saw-ar'

A rpim root; to storm; by implication to shiver, that is, fear: - be (horribly) afraid, fear, hurl as a storm, be tempestuous, come like (take away as with) a whirlwind.

<sup>43</sup> The King James says, "And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age." Words were added to make sense of the last part of the verse.

**34 And this shall be a sign unto thee that shall come upon thy two sons, on Hophni and Phinehas: in one day they shall both die.<sup>44</sup>**

**35 And I will raise me up a faithful<sup>45</sup> priest that shall do according to that which is in my heart and in my mind, and I will build him a sure<sup>46</sup> house,<sup>47</sup> and he shall walk before my anointed for ever.<sup>48</sup>**

**36 And it shall come to pass that every one that is left in thy house shall come and crouch to him for a piece of silver and a morsel of bread and shall say, Put me, I pray thee, into some aspect of the priesthood that I may eat a piece of bread.<sup>49</sup>**

<sup>44</sup> God was saying, "Make no mistake; this is my judgment upon them, and upon you, for not restraining them."

<sup>45</sup> **H539**

אִישׁ

'a<sup>h</sup>man  
aw-man'

A primitive root; properly to **build up** or **support**; to **foster as a parent or nurse**; figuratively to render (or be) firm or faithful, to **trust or believe**, to be **permanent** or **quiet**; **morally to be true or certain**; once (in Isa\_30:21; by interchange for H541) **to go to the right hand**: - hence assurance, believe, bring up, establish, + fail, be faithful (of long continuance, steadfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, **turn to the right**.

It is very interesting that the word for faithful means to go to the right hand or turn to the right. Scripture indicates elsewhere that the Lord leads by the right, as in "let not your left hand know what your right hand doeth" when giving offerings. [Matthew 6:3] In other words, when God leads one to give a large sum of money to Him as an offering, just do it, and do it quickly, without consulting with one's rational mind, because the rational mind will always talk the person out of it, telling them things like, "You have your car insurance coming; you need to set aside money for that," or, "How are you ever going to buy a house, unless you save up to put a deposit on it," or, "All I have to last me until the end of the month is this \$20.00, and I've still got three weeks to go!"

Eli and his sons could rationalize their disobedience, especially his sons. God wants us to nurture His directions to us, to foster them, and watch over them tenderly, to see them completed and bearing fruit. Faithful people are quietly confident in the Lord; they believe that He is always good and completely wise, even if the interim before a word from the Lord comes to pass seems to contradict it in every way.

<sup>46</sup> This is the very same Hebrew word that was used for faithful. It seems that Samuel's boys got themselves turned around eventually, probably after seeing that their improper behaviour was so despised by the Israelites that it had caused them to err by insisting upon having a king. Possibly after seeing the mistakes that Saul made and his tyranny, they deeply regretted their part in putting him on the throne.

<sup>47</sup> This seems to indicate that Samuel's sons, though they erred, did not sin exceedingly, as did Eli's, and that they repented of their greed after Saul was made king. Or perhaps Samuel's grandchildren rose up to show more character than their fathers. In any case, Samuel had descendants who continued on. Having a sure house probably includes the meaning that there will be those who are descended from Samuel right up until Yehoshua returns to the judge the Earth, and at least one of them will be among those who turn to Him.

<sup>48</sup> This does not necessarily indicate that Eli's soul would be lost, but he would not have a high position in the hereafter among the saints. He would not be a leader in Heaven. It might be an indication to Eli that his son's souls would be lost, for God no longer offered them the gift of repentance.

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<sup>49</sup> Eli probably guessed that Samuel would be the faithful priest referred to, and he is cautioned here that it will be Samuel who helps his grandchildren and greatgrandchildren, which would be an incentive to temper jealousy and to continue to treat the child kindly. He may not have loved God fully, but he still loved and honoured God to the extent that he accepted His judgment.